144 there is a high frequency of almost kinky hair.
[115] Rehatta, for example, is almost like an American Negro, with a heavy face and kinky hair. He is also very small, though this is not usual. Gaspersz is much more Caucasian. Some of the people here look like Javanese and are quite Mongoloid but most of them are proto-mongoloid and Papuan, mixed. The family names, largely
[551] with Dutch first names (at least among the Christians), sound very Papuan.

●181 The people here seem very energetic and friendly, but I understand they are very sensitive. I get the impression that it is not a good idea to talk about this large element of
142 Papuan blood. The women here (whom I consider much less handsome in general than the Javan, Makassarese, Buginese, Toradja, and other Indonesian women) have heavy features, and their figures are often dumpy. Some, however, are not
[563] bad. So far I have not noticed very many Indos.
177 This place was taken by the Portuguese in the early 1500's, and they remained here for much of that century. The story is that Francis Xavier was here. The Protestants deny this while the Catholics insist that it is so. For example, the new Catholic school here is called after him. There are many Portuguese words in the
[197] language here. The Dutch came in at the end of the 1500's. I talked about the Siwa, Lima, and Asa, but the men were not clear at all about these matters. It is the same old story.

197 The language here is Malay with a few differ-
195 ences in vocabulary. These local differences show similarities with the languages spoken on Ceram. These Ceram languages are dying out. Gaspersz says that a form of Ceram speech is heard all over in the old songs and that it is used in the adat ceremonies. And it is still used, especially by the elders, in some of the

608 close bond. There are systems of pela here and
582 in Ceram and in Buru. In addition, there is pela
439 between Ambon kampongs and in Ceram kampongs, that is, for sago dealings.

266 They were much amused when I said that Nusa-
771 laut had been inhabited by cannibals up until the eighteenth century. They told me that Nusalaut has seven negori and that it is all Christian and friendly today.

624 The old office of Kapitan is no longer func-
793 tional, although it still carries on in the
178 lineages. The same is true for malessi, assis-
701 tant war leader. However, they still have the tuan tanah. The old priests, mauwen, are evidently just about gone, although Gaspersz says there are still traces of these in the Mohammedan kampongs and he had a court case here in a town only a few years ago. It is evidently taboo.

585 At the wedding[1] there was plenty of fun and
535 European dancing in addition to fast and so-called
534 square dancing and promenade and polonaise which seemed to be a promenade too. At the wedding there was good music including a band with drums and bamboo flutes of different sizes and an orchestra with violin and trumpet and clarinet and guitars, etc. I also saw a ukulele. In Waai with only two thousand five hundred population there are two bands and one orchestra and many players and a good choir in the church. The
● 181 people seem to be very gay. It is said that the Mohammedan kampongs are less so.

871 Education is spread all over, but in Waai and
556 all other negori they have only lower schools. In order to go any higher it is necessary to go to school in Ambon. Thus, again, the poor are out. There is no real higher education. Thus the flaw is exposed.

582 People marry late here. Rehatta says there is a minimum age law for marriage set at eighteen.

[1] [i.e., in Waai, Hitu; a Christian wedding--Analyst]

433 story: We don't care.] "We have food enough;
185 nobody starves; we can survive." But that is all, I'd add. And Resink had a good point when he said that people will some day expect more. These people seem to be looking for a new colonialism in the backward Moluccas with the Ambonese in charge. They also look to New Guinea as a field for Ambonese enterprise and want this to be included in the Moluccas.

144 I am constantly impressed by the Negroidness of the people here.

13 The heat is terrific and the humidity extreme. The jungle is a hothouse. The growth is luxuriant. And the butterflies, flowers, plants, etc. make me realize the truth of Rumphius' title "Ambonsche Rariteitskamer."[1]

494 One other point: the buses here are incredibly
491 old, and big. How they run is a problem, and to see them and the trucks, lying beside the roads for days with tires and wheels gone and evidently not easily replaced, is quite a sight. The roads are narrow and there are no sidewalks. People walk everywhere, and it is difficult to drive, especially while trying to dodge the holes.

181 Nevertheless, the folk here work and seem to
157 be friendly and hospitable to the extreme. They
515 strive to please at all times. They are polite and gay and they are boisterous beyond the possibilities of, for example, the Javans. In front of the hotel is the "park" and in it is a lily pond with a small waterfall outlet. People come there to wash their clothes and bathe. They make noise and laugh and sing. The temperament is different between the Papuan-Negroid eastern part of Indonesia and the Malayan western Indonesia.

124 I started talking with the radjas and the assistants in the two kampongs by discussing maps of the kampongs, class structure, and random

[1] [i.e, Ambonese Chamber of Antiquities--Analyst]

A

829 side world. Their world has been the Dutch world.
178 Later on, a smart young boy burst out that in school he always learned about Holland although it was small and unimportant. Why did they not learn about other countries? This is clearly a weakness of the Christian community here. They are still "schutters" [marksmen] for the Dutch. I doubt if they know as much about international matters as the Buginese. They have been educated and trained, but only to think with and as the Dutch.

There have been few changes in the outlook of
[181] the kampong on the world at large in the last fifty years. Even the last war left them provincial. (Maybe that is a good title for the Ambonese section, "The Land of Provincialism." It is too clumsy, but nevertheless in line.)

Since everyone has been in school, they are all clear about the position of Ambon in Indonesia. In fact they are very good on local geography. In contrast, they are very poor on world geography. Could this be the Dutch again, keeping the world out?

Although the three men here (obviously schooled, especially one, a firebrand; the assistant is the dumbest) knew about the population of Indonesia, they said that very few in the kampong knew this. They are surprisingly good on ranking the national populations of the world, but were impressed that Indonesia is number eight in the world. They never thought of it like that. The bright one corrected me on the figures connected with Dutch and Japanese populations in the prewar period. He said they were twelve million and ninety million. I am sure he is wrong, but why argue?

186 They say that there is no boasting in regard to locality and I think he is right. It is simply absent here. They never would think of "pulling a Brooklyn."

207 A
346 and hear the former when they are in Ambon.

178 There have been a few changes technologically
342 speaking in the last fifty years. There are
493 several zinc roofs in the community. Automobiles have now taken an everyday place in the life of Amahusu.

286 There is no weaving done at all and no memory
181 of weaving. One Amahusu man brought back an Aru wife and she had a backbar loom. Why don't these people learn, and make some pretty clothes? They are so dull. There is no spinning and no memory of spinning.

323 There are five potters, male and female.
326 There is good clay here. There is no smith and practically nothing else.

Canned meat and fish and milk have come in
262 in the last half century. The use of the first
178 two, especially in off seasons for fresh fish,
853 is notable. Children drink canned milk more than formerly, but it is hard to get without a doctor's prescription. Formerly, if a mother did not have enough milk, she got a wet nurse. Now this is not so much the case as they do not like to give or take milk to or from another.
[124] I couldn't quite get the reason for this. This old fellow is hard for me to understand. It can't be my Malay, because Musila is all right. Maybe the old man speaks Ambon Malay. Otherwise there has been not much change in the food situation.

244 There were many gardens fifty years ago, but
311 now there are very few. Then people supported
178 themselves to a large extent. Today they buy most of their food. They do not even use all the land that they have, and this is a great change.

178 Today they use shovels, hoes, forks, etc. He
412 is especially impressed by the use of forks.
[245] The digging stick was much used formerly. There is little Sago here.

C
A A & E
583 he would agree to give one child to the wife's
611 family. It is notable that they have the same
851 word for this as the people who live in Elpa-
puti. I think the Ambonese who came to Elpa-
C puti gave the name to the practice there as it
583 came closest to the anak harta stuff that they
611 knew in Ambon. Of course, the Elpaputi system
851 is more complex. The Radja of Elpaputi says
that the term is a new one. And this is impor-
tant: if a couple advises the government when
they get married and everything is in order,
they may arrange to have all the children fol-
low the mother and take her name. The reasons
may be stated as those of mere preference, or
fear of the mother's family dying out, or per-
haps the mother's family may be richer than the
father's. This last reason I supplied and he
agreed, though not as if to say that it was a
more important one. He kept saying that it is
a "matter of what pleases them." In this type
of marriage the bride price is paid also. Thus
it is not really ambil anak in a full sense.
It is an arrangement with mutual consent.

A Regarding the Ambonese in general: They are
● 181 a rather bold and not so polite lot as one finds
157 in most of Indonesia. They seem a bit ill at
186 ease and complain a lot. They appear to be
envious of others who have more possessions
than they. They are rough and noisy. They are
bluff and direct and a bit awkward. Every once
in a while one is surprised at their kindness
and consideration, however, and plenty, especi-
ally the older ones, are very polite. I get the
impression that they are easily offended. In
fact, one must be careful in this respect as
they seem to be easily angered and short tempered.
I read about fights and killings when they get
drunk and I can believe it. Another thing is

181 their great overestimation of their little is-
186 land. They could easily turn into oppressors of
157 other Indonesians, and the Dutch have trained them well. I also think that their provincialism, which comes out not only in seeing Ambon as the center of things but also in their endless talk of local figures and politics which are really unimportant to anyone outside, is typically Dutch. The Dutch are like Texans and I must admit like many, but not so great a percentage of, Americans who think in small-town terms. I think of the book title about the Holland town (is it Couperus?) "Small Souls." I think that they will have a hard time in Indonesia because they already have a bad reputation as Dutch
[668] lackeys. Gani told me, however, that the report is that at a big meeting in a movie theater here many people carried Republic of Indonesia flags. Things are stirring, and of course PTB is sold out, as the Dutch have agreed that all Indonesia except New Guinea will go with the RIS.

Ambon: I went to Tulehu Sunday but had no
217 chance to work because the Radja had guests, and
157 I went to lunch and brought them back to [Ambon?]. I met one Dutch woman, Mrs. Krigsman, the wife of an architect in Makassar. She is the head of the libraries in East Indonesia. There is another Ambonese woman starting a library in Ambon again, and there was an Ambonese woman who was working in the post office. The library woman was originally from Tiouw in Saparua although she spent four years in Java and then went to Europe where she studied in Holland and Switzerland. She is fifty-seven, a spinster, and must have been goodlooking in a Caucasian way. She is big too, and thus again like the Saparua type. These Ambonese women who get educated are very domineering. She was disgusted with Ambon on her return, saying that it is dirty, run down, with

[i.e., the Ambonese --Analyst]

T

622 631 about him too. I think the day of the radjas is ended. He is sore as he can be that the East Indonesian government does not raise the Dutch-lowered Ambon radjas to the level of Celebes radjas. He points out that the South Moluccas form the only daerah in East Indonesia without a House of Radjas.

000 Note: The three Flores members of the Senate in Makassar are all priests: Pastor Raats, Conterius, and Manik.

829 Tulehu: The Radja said that in Celebes the radjas have an easy time because the masses are stupid and obey, but the populace here is not so dumb. I thought he said this a bit wistfully. I think the day of the radjas of Ambon is on the wane.

A

181 Amahusu: I am constantly impressed by the noisiness of the Ambon people. In the bathing pool in front of the hotel, women and men scream and shout and laugh and they have the high-pitched laugh of Negroes. I hear it along the roads too.

423 614 First I looked at the register of dati, which Musila will copy in full for me. He has the name of the kepala dati and his deputy and the names of the dati dusun in the dati. That is, he has the names of the gardens or the parcels of land. The list runs as follows:

Fam	The Number of Kepala Dati i.e., The Number of Dati	The Number of Dati Dusun
Da Costa	1	7
Mainake	2	8, 14 (22)
Silooy	6	6, 5, 6, 2, 7, 5 (31)
Pupella	1	8
Soplanit	1	13

591
611 A
423 but descent and dati is patrilineally.

If a man is the wronged one, he gets everything, including the mutual property. If a
586 woman is the wronged one, the mutual property
562 is divided. Thus a man is favored here too.
423 However, there is very little property that is not communal within the dati of the family anyway.

587 A widow stays in the house and gets everything. If she stays she gets the share her
428 husband had in the dati, but if she remarries she loses the house and the dati of her husband. However, the children keep the dati of their father, even though they may live with their mother. (Do they get the house too?)

A widower has an easier time of it as everything is patrilineal. The wife's property is his. A widow or widower must wait one year and one day before he or she may remarry. (Whence this rule?)

842 The people in Amahusu like many children and again say, the more the better. They like chil-
[857] dren as such and see in them insurance against old age. Also, they can help at work. They do not yet have the idea of quality instead of quantity. They just don't see it yet.

842 As I explain these things, for example, birth
181 control, I note that these Ambonese are a bit
157 stubborn, whereas the Buginese were interested
184 and saw my point right away. They were ready to think about it. I really think that the people here, for all their better education, are more bound and hard to teach than the Mohammedans, but this may be wrong. And how much I see the great politeness of the Mohammedans as over against the brusqueness of the Christians.

842 There are no means of birth control at all.
123 They do not even know of medicine. But they

A

567 How about the Isaac fam? They say that they are not
614 slave descendants and other folk say that they are not too. I must ask the Radja. Also, are there any turunan burger. Silooy doesn't know. I will ask the Radja about this too. (It
[124] would be better if I had the old Silooy man for an assistant.)

564 There is no group of outcasts in Amahusu.

463 The ambitions of the youth here are mainly
178 directed toward becoming clerks and soldiers.
871 Not very many of the people here want to become
554 teachers. There is a new trend noticeable in a few individuals for learning the telegraphist trade. I am told that all who learn how to become teachers are poorly paid, while the soldiers get plenty of free food and clothes and eventually a pension. The religious teachers get excellent pay, and here again the church is more important than the school. There is not much chance to rise in this negri.

554 There are no distinctive symbols of rank and
178 status. If one addresses the radja one usually
576 uses the term paduka. Formerly the term upu was used to address the tuan tanah, the kepala soa, and the kapitan.

293 The radja has a special hat and staff. The
178 former evidently has a kind of fringe and the
622 latter a silver head. Formerly he had a jacket
554 with a strip of fringe along the sleeves. He wears the white hat and carries the stick on special occasions.

624 The hierarchy of rank is as follows: radja,
554 three kepala soa, pastor, kepala kewang, gurus of the church, gurus of the school.

[554] Especially influential are the pastor and the
793 church gurus. They slay the folk here with
181 Bible quotations. I remember Rehatta telling
177 how he wanted to fire a preacher in Soya because

A A
793 he said there was no hell. Rehatta quoted the
● 181 Bible and that fixed him. These sanctimonious
177 people! The curse even of Dutch religion is on them, and they get everything bad from the Dutch. The Mohammedans are refreshing after these people.

A I sometimes wonder about the short, little-
291 girl, European style dresses that I have noted
177 here in Indonesia. Is it that they need to use only a small amount of cloth? Or is it that they think short skirts are still in style? I can't figure this out, but it certainly was a shock to see them as little girls from the rear and then to note in front that they were actually oldish women in little girls' dresses.

C Ceram: Pieter, a guru from Amahei, who grew
158 up in the Elpaputi area, says that the Patasiwa Hitam still have a kind of "head" mania. He advises that you should never let them walk behind you, because the sight of the back of your neck is irrestible to them, and they may take a parang and sweep off your head. There was a recent case of a soldier who walked this way and a man pulled out his sword and cut off his head. This may be because they have heard so much about it.

A Ambon: The movie here last week was "Don't
546 Fence Me In." Ever since then one hears lads
533 whistling the song all over Ambon.

T
A Tulehu: There are no priests here except for
793 the leaders of the Mohammedan rituals, except
[624] for the ritual aspects of the activities of the tuan tanah, kepala dati, etc., for which I have other evidence previously stated and to follow. The Mohammedan officials are: imeum, hatib, three modin, and ten guru Islam. There is also one mosque janitor: merebut or halipa. In

A

771 The only Mohammedans are the Butonese. The
797 Christians often know something about Mohamme-
563 danism (this is unlike the Mohammedans who know very little about Christianity). Relations with the Mohammedans are friendly but distant. There are no converts to Mohammedanism or to Christianity. And there are no pagans.

178 There are actually plenty of survivals, but
771 they are dying out. There are still beliefs
182 in ancestors' spirits, guna-guna, soul catching,
797 soothsaying, doti-doti, etc. And there is a
578 lot of trouble with zealous young church gurus
769 who insist that all traces of the old adat and agama must be rooted out. The Radja, who wants to keep as much of the old as is "good" has strained relations with the church. The majority of the people here don't like the young zealots either. They have had to fire two or three recently as they insisted on running down the old things. The older gurus who have been here a long time do not talk that way; instead, they avoid the subject. They are all right. The young ones don't drag it up every day, but hammer on the subject from time to time. He says that the worst zealots come from Saparua, and especially from Paperu.

[526] Many people say the reason that Amahusu began to lose the orembaai races after the war having won them all the time before (they involved about fifteen negri, on August 31, from Hative to Ambon), is because they have lost their old rites. They used to get the ancestors to help and use guna-guna, etc. Amahusu has lost the help of the ancestors and this is because they have lost the old cult. Thus there is a kind of rebound from extreme Christianity, although the latter has gone too far now and is irresistible.

181 Maybe the reason I get the impression that this

A

●181 is a spiritless and uninteresting kampong is precisely that they have indeed lost their spirit.

771 177 There are no discernible Hindu or Buddhistic elements in the local religion.

346 778 There is a church (plus the Pentecostal center), the negri lama, the batu pemali, and formerly a baileo.

614 778 423 422 Every fam that has a dati, i.e., a fam which has been here for a long time and is not from the outside, has pusaka (plates, etc.) of the ancestors which are kept in the house of the kepala dati. If there are several kepala dati in a fam (for example, Silooy), I guess each one has some pusaka in his house.

769 527 When my informant was still young, a festa pemali was held, and at such times the people ate foods like the ancestors ate. It was a sort of reliving the past, and the ancestors were called by using a conch shell. These were family feasts.

527 783 614 They still have the festa tjutji negri. For three days they clean the negri, the negri lama, and the cemetery. (Do they call the ancestors at this time?) Only the saniri and the kepala dati go up to the negri lama to clean it. There are no fam feasts.

178 526 769 789 777 On August 31, when they had the orembaai races, they used to call the ancestors with a conch shell (the tuan tanah did it). They also used to do guna-guna, etc. As long as this was done, Amahusu always won. This was true up until the war, but since then they have not gone through with these rites and have lost every time. They used to beat even Rutung, where they do powerful guna-guna so that their orembaai is very swift and their runners (they have foot races too) are like suwanggi. Nevertheless,

178 A
526 Amahusu used to beat them. The people here are
769 beginning to wonder if they hadn't better use
789 a little ancestor stuff and magic for the races
777 again.

527 Other feasts are baptism (perhaps takes the
852 place of old Indonesian infant feasts, e.g.,
haircut), wedding (largest), and funeral (small).

535 The tjakalele equipment (weapons) is still
614 kept by Mainake. The costumes, including the
tapa loincloth, are gone. (Hatalai still has
these costumes, including the tapa loincloth.)
Mainake is the tuan tanah fam, and it is also
one of the two kapitan fam (which one has the
kapitan now?). I suspect the kepala soa or
somebody in Mainake still knows how to teach the
tjakalele. Probably many men can still do it.

793 The religious leaders are the preacher and
875 the gurus. They are very important and influen-
578 tial, but there is sometimes trouble with the
radja if they criticize the old beliefs too
much.

771 This is definitely a conservative Christian
181 area, with real Dutch fundamentalism. The young
875 gurus are the worst, as they are fanatics. They
555 know that the old Dutchmen who run the church
177 are like this, and when they hear that a young
guru is full of hell fire they will raise his
pay and promote him. The smart ones get onto
this and preach hell with full force.

871 There are Bible classes for children and
794 adults, but there is no mixing of church in
school.

795 There is a great deal of argument and debate
521 on religious subjects but it is all between the
578 very argumentative Pentecostals and the Protes-
tants. It must be funny to hear a stiff Calvin-
ist being accused of modernism by an even more
795 fundamentalist Pentecostal! (It is really piti-

795 A (It is really pit:-
[181] ful to see how religion is stupefying these people. Even the Javan guru, Tjokro, instead of being a healthy Mohammedan, turns out to be a Pentecostal. I suppose they couldn't run a school here if it were not Christian. The fiery young church youth leader who sits in occasionally here is the son of the Pentecostal kepala kewang. The son is Protestant, and they argue ceaselessly.

186 The people here know something about Mohammedanism although not too much. There is no comparative interest (but he did say that they hear about Buddhism, etc., in school. Maybe this is in regard to Indonesian history?). The returnees tell nothing about other religions. They probably stay Ambonese wherever they go.

178 764 292 There have evidently been few changes in burial practice in the last fifty years, although Musila does not know too much about this. They bathe the corpse and dress it up in clean clothes. The men are dressed in a black bolero (banian) with a white tutup underneath. Women are dressed either in a black church dress, or, much more often, in a colored dress with a long kebaya. Then the body is put in the coffin. It remains in the house only one day because there is no embalming. The coffin is kept open and the face remaines visible. Just before the coffin is nailed shut (Musila does this, as he is the kepala tukang of the negri), the guru leads in prayers and they all sing hymns. Then the coffin is taken to the grave and placed in a straight shaft. For three nights the relatives gather, sing hymns, talk, drink tea, and eat.

755 Then I really got something at last. If a person is sick they may call in a person from Eri or Silale or Latuhalat (evidently a male, but possibly a female too?) who can tell the

T

173 361 got a large enough population to be able to defend themselves against the pirates. This may be a good answer.

533 538 The people here love to sing and make up songs. They sing if they are sad or happy, and they sing to babies. They are also good at making up pantun. They have contests between the boys and girls. When Soumokil visited here they had a great pantun contest on the Radja's porch, and Soumokil entered into it too. They also have some krontjong.

533 535 868 The traditional negri songs are learned by every child. I hear singing all the time in the houses here and it is very good. I would like to make some recordings. The tjakalele is taught by the kepala soa Tuasalamoni. People learn songs and how to play instruments merely by looking on and asking for instruction from friends.

829 167 181 602 There is a great desire on the part of the young men here to see the world. Gani says that one hundred per cent would go away if they could. They are an adventurous lot evidently, and lots have left for New York, etc. Others hear of this and want to go too. I get the impression that the adventuresome spirit is much stronger here than in Amahusu. The spirit in Amahusu seems to affect soldiers only. Maybe this is because Mohammedan men are freer and less tied down to their families. Surely they are less tied to women. But then too it is duller here than in Amahusu, as the latter is relatively near (a short walk from) Ambon, and this is a "big city." Here there are only the hills and the sea.

[721] 266 173 Everywhere in Hitu people remember the headhunting days and there are many stories about it. The memory is strong. Cannibalism is clearly not important, but I did hear something about how the radja's family used to eat a man alive on